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in 67 A.D., and II Timothy from Rome in 68 A.D. There is a strong Methodist Episcopal flavor in the style; for example: "Timothy is Paul's son and the Ephesian district superintendent. Paul writes now to the boy and now to the budding bishop" (p. 472). The bibliography is excellent and the indexes are full. The citations from the literature on the subject are judiciously made. No better presentation of the conservative view of the Pauline literature is at hand.

**The Inner Life.** By Rufus M. Jones. New York: Macmillan, 1916. Pp. xii+194. \$1.00.

This little volume of essays on the religious life by the Professor of Philosophy in Haverford College has significance entirely out of proportion to its modest size. The table of contents shows six chapters, as follows: "The Inner Way," "The Kingdom within the Soul," "Some Prophets of the Inner Way," "The Way of Experience," "A Fundamental Spiritual Outlook," and "What Does Religious Experience Tell Us about God?" But this poorly indicates the wealth of insight, the fertility of suggestion, and the practical counsel contained in the book. The writer of this review has read every line in this volume with an increasing sense of obligation to the writer and closed the last chapter with a fresh hold on the certainties of the spiritual life. The fifth chapter, "A Fundamental Spiritual Outlook," is a statement of a valid view of life for today, which students, ministers, and thoughtful people of every kind ought to read and reflect upon. We are witnessing a revival of mysticism. It is the inevitable swing of the pendulum from the crass materialism of the immediate past. Professor Jones is a "practical mystic" of the finest type. He leaves us with a new confidence in the reality and nearness of God; and, in order to gain this, it has not been necessary to flee to a cave, wear a hair shirt, or waste away under vigils and scourgings. Professor Jones helps us escape the false "either-or" dilemma (p. 83); he plants our feet on earth while he lets us discern new stars in the sky. The book is of convenient size and well printed (although a rebellious comma slipped into the wrong place on p. 112, line 10). This book may profitably be used for the devotional hour.

**Doubters and Their Doubts.** By Charles David Darling. Boston: Sherman, French & Co., 1916. Pp. 117. \$1.10 net.

The author does well to encourage people to face religious questions with all honesty; but, for many thoughtful people at least, he will fail to show the way out of difficulties because

of the ease with which he makes his basal assumptions, e.g., about God, the Bible, Jesus, and the nature of religion. Is Dr. Darling quite fair to other religions? Does he not know that scholarship has long since pointed out the inadequacy of the older arguments, and substituted much better ones, for believing in God and for the large place of the Bible and Jesus in everyday life?

**The Prosecution of Jesus: Its Date, History, and Legality.** By Richard Wellington Husband. Princeton: Princeton University Press, 1916. Pp. vii+302. \$1.50.

Although the theme is a familiar one, the author has produced a new piece of investigation based upon the original sources of information. His point of departure is that of Roman rather than of Hebrew legal procedure. In fact, he regards the proceedings in Pilate's court as the only real trial to which Jesus was subjected, the hearing before the Sanhedrin having been nothing else than grand-jury proceedings. This conclusion rests upon the affirmation that the Jewish courts had no authority in criminal cases after Judea became a Roman province. Jesus had been arrested by the Jewish police about midnight and brought before the Sanhedrin early in the morning. The outcome of this hearing was a decision to arraign him before Pilate on a charge of false prophecy and treason against the Roman Empire. After hearing the case Pilate had doubts about Jesus' guilt and urged his opponents to withdraw their accusation, but when they refused he condemned Jesus on the charge of treason. No violation of legal procedure is thought to have occurred at any stage in the proceedings. The arrest was made legally; the hearing before the Sanhedrin was not illegal, because it was not a formal trial; and Pilate followed the customary form of procedure. He gave his verdict on the preponderance of the evidence presented.

Another noticeable feature of the book is its dating of events in the career of Jesus. Following the Gospel of John, Nisan 14 is fixed upon as the day of the crucifixion. As for the year, the commonly accepted date of 29 or 30 A.D. is rejected in favor of 33 A.D. The astronomical data are alleged to be such that in this period Nisan 14 cannot have fallen on Friday except in the year 33. Again, following the implications of John, the public activity of Jesus is made to extend over a period of approximately three years.

The volume is a distinct contribution to the subject, and especially valuable because of the author's careful treatment of Roman criminal procedure. His treatment of the gospel materials is less thorough, although he is familiar with the results of critical study and is in full sympathy with the critical method.

Nevertheless, his method of using the gospel data does not always commend itself. For example, sometimes he would make a "distinctively Roman touch" a criterion of a gospel writer's accuracy in reporting the trial of Jesus (pp. 255 f.); but may it not be that these realistic touches are due to experiences which Christians of a later generation in Gentile lands were undergoing at the time the gospels were written? Altogether too little account is taken of the situation in which the gospels were written, and perhaps the author is too ready to assume that conditions in Palestine would always conform exactly to regular Roman procedure in other provinces.

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**Prayer in Its Present-Day Aspects.** By James M. Campbell. New York: Revell, 1916. Pp. 153. \$0.75.

The first six chapters of this book remind the reader of the changes which, almost unnoticed, have come over the prayer habits of Christians during the past few decades. The rest of the book seems to be written more in the vein of the usual devotional treatise upon this great subject. The "man in the street" is asking questions about prayer which are not even hinted at in these sermons; and the careful Christian psychologist would hardly agree with many of the conclusions here advanced, especially on such subjects as: "answers to prayer," "intercessory prayer," "prayer for healing," and "the psychology of prayer." A book of this sort greatly limits its field of usefulness by failing to weigh the problems and the data from experience which fill so many recent books.

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**The Heart of Buddhism—An Anthology of Buddhist Verse.** Translated and edited by K. J. Saunders. London: Oxford University Press, 1915. Pp. 96. 1s. 6d.

The author has put into this booklet of verse and story some of the choicest ethical and religious selections which pass current in oriental Buddhist circles today. While recognizing the fact that these passages are inadequate for the larger needs of our time, Mr. Saunders has handled them with sympathy and fairness. If all the oriental scriptures could be presented in such an attractive style as this, they would undoubtedly reach a much wider reading circle in America.

**Faith in a Future Life (Foundations).** By Alfred W. Martin. New York: Appleton, 1916. Pp. xvii+203. \$1.50.

All of Mr. Martin's works are characterized by an attractive simplicity, clarity, and straightforwardness of thought. In his four previous books, dealing with the life of Jesus, the origin of Christianity, and the leaders and scriptures of the various great religions, the author has shown exceptional ability to appreciate the good qualities in the various faiths, and yet point out, in all fairness and kindness, the weak and outworn elements in each faith. In the present book Mr. Martin analyzes several of the leading theories of immortality which have been advanced among Christians, Spiritualists, Theosophists, and in the psychical research movement. From his own point of view none of these older theories is vitally sufficient for present-day consideration. He does, however, regard a personal future life as essential from an ethical point of view. Not that one cannot and ought not to be highly moral without such a hope; but that the very struggle for, and attainment of, character, and the development of an unselfish interest in others, opens up such vast reaches of possibility in man's life that the conviction of the necessary continuity of life becomes second nature to him; he cannot avoid it. Nothing less than an unlimited future of growth and service can possibly satisfy the divine craving which has been created within him by the very process of living thus unselfishly.

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**The Psychology of Religion.** By James H. Snowden. New York: Revell, 1916. Pp. 390. \$1.50.

Dr. Snowden has here massed together, within a comparatively brief compass, most of the elementary facts which the average minister or layman needs to know concerning the psychology of religion. The book is exceptionally interesting, is simple and direct in style, abounds in concrete and well-chosen illustrations, and represents a high degree of scholarship. It is arranged for use as a classroom text. A wide-awake adult class could find here many stirring topics for discussion. The book is characterized throughout by a quiet dignity, a refinement of spirit, and a moral earnestness which should render this work unusually effective.